

14. BUDDHISM

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I. Introduction

Buddhism is an Indian system of thought transmitted to China by Central Asian traders and Buddhist monks as early as the first century A.D. It later passed into Korea by the fourth century and Japan by the sixth. Its influence on all three cultures was enormous, comparable to the influence of Christianity on European culture. Buddhism, in its long history, branched into many competing philosophical schools, religious traditions, and renunciant sects. There are dozens of very different versions of Buddhism in East Asian history and in the world today (although, oddly, Buddhism died out in its native India).

The largest part of this section of course materials will be devoted to orienting you to the Chinese Tripiṭaka: the grand *ts'ung-shu* of Buddhist texts that forms the basis of most research on the Buddhist tradition in China. The goal of this introduction will be to highlight a few of the most basic features of Buddhism and its history in China in order to provide context for surveying the canon.

The Origin of Buddhism. The founder of Buddhism was a prince of a North Indian tribe who lived about the year 500 B.C. (about the time of Confucius in China). His name was Siddhārtha Gautama and he was a member of the Śākya tribe; he is often called Śākyamuni (Shih-chia-mou-ni 釋迦牟尼 – N.B. *Sanskrit Buddhist terms generally were rendered in various forms of Chinese transcription*), or “the sage of the Śākyas.” His religious name, Buddha (Fo 佛), means “the awakened one,” and at the heart of the Buddha’s teaching was a call to people to adopt certain practices that would show them that they were living in such deep ignorance that they could be said to be asleep to the truth – only those who followed the Buddha’s path could awaken to reality.

During the Buddha’s lifetime, as later, the predominant religious tradition of India was Hinduism, a religion that includes an extensive array of devotional practices that bring people closer to a world of superhuman gods, and also a strong strain of ascetic self-cultivation practices, including many forms of yoga, that are designed to purify the soul and bring the person closer to an ideal state of being. Among Hinduism’s many complex features was a belief in the “transmigration of souls”; that is, the idea that after our physical death, our eternal soul migrates

to a new form, through which it is physically “reincarnated.” The universe within which souls are eternally reincarnated is called *samsāra* (*lun-hui* 輪迴).

Siddhārtha Gautama’s teachings grew from an unusual mid-life crisis. Sheltered while young from all the pain and suffering of life, unexpected encounters with the miseries suffered by others shocked the adult Gautama into a radically new view of human existence, a perspective from which only suffering seemed real and all the comforts to which he was accustomed seemed an illusion. Disillusioned with palace life, he left to follow the example of Hindu yogis, retreating to the forests of North India to lead a life of meditation and self-denial. In the wilderness, Gautama developed new methods for meditation and a new vision of life, mind, and the universe. These form the core of the philosophy of Buddhism.

Features of Basic Buddhist Doctrine

The Buddha’s Core Ideas. When Gautama emerged from the forest as the newly enlightened Buddha he immediately began to preach his revelations: the Buddhist law of truth, or the *Dharma* (*fa* 法). While the many different schools of Buddhism each have their own versions of exactly what the Buddha said, and there are many points of disagreement, some points are agreed upon by virtually everyone.

The Buddha’s most basic insight was consistent with the personal crisis that had led him into the forest: life, which at times seems so full of good things, is actually a process of endless suffering. Even if we are not actually hungry or in pain, even if we live in sumptuous luxury, we actually endure ceaseless emotional hunger and pain. The reason why is that we are creatures of wants, or cravings (*trṣṇā*; *ai* 愛): our longings for things or people that will please us and satisfy our needs. The Buddha, through the vision of meditative trance, had become convinced that the world of things is actually illusory, that the beauties of the world are mere mirages that we project upon a meaningless universe of dust. We long for these illusory things, and knowingly or unknowingly, we live our lives enduring the fact that what we long for must always, in the end, elude our grasp.

Thus, for Buddha, all life is suffering (*dukkha*; *k’u* 苦) – and the story gets worse! Because the Buddha adopted from his Hindu religious environment the doctrine of *samsāra*, suffering is forever. In the Buddhist picture, life is not much different from hell, except the flames are missing, so it’s easy to mistake where you are. That basic error, the belief that the world is the realm of the desirable rather than the realm of pain, is so fundamental to our existence that it ultimately holds us in *samsāra* and endlessly prolongs our suffering. This root cause of our predicament the Buddha called our deep ignorance (*avidyā*; *wu-ming* 無明)

The Buddha preached this picture of life in a formula known as the Four Noble Truths (*catvāri ārya-satyāni*; *ssu sheng-ti* 四聖諦), the most basic doctrine of Buddhism. These truths tell us, 1) that life in *samsāra* is suffering; 2) that this has a cause – our longing for illusory things; 3) that this suffering may be ended by following the path of the Buddha; 4) what that path is. The first two truths comprise the basic worldview of Buddhist thought. The final two truths

point towards the practical core of Buddhism: its path towards salvation through self-cultivation in the manner of the Buddha's own struggle to enlightenment.

The practice prescribed by the Buddha is known as The Eight-fold Path (*ārya-astāṅga-mārga*; *pa sheng-tao* 八聖道). Its elements point towards three types of personal reform: the adoption of a new general perspective on the world, the entrance into the life of the monastic renunciant, and the perfection of a set of meditational practices. All three elements, belief, lifestyle, and meditation, are essential to attaining the experience of enlightenment (*bodhi*; *p'u-t'i* 菩提), the perspective of perfect wisdom (*prajñā*; *po-je* 般若), the release from the world of suffering (*moksha*; *chieh-t'o* 解脫), and the state of perfect non-being (*nirvāṇa*; *nieh-p'an* 涅槃).

Elements of Buddhist Metaphysics. Buddhist schools developed many complex and often irreconcilable doctrines concerning the structure of the universe. All agreed, however, that the universe of *samsāra* is ultimately, in some sense, unreal, and that enlightenment concerns grasping not only its nature as a realm of suffering, but also its illusory nature.

In some schools, the universe of illusion is actually endowed with a type of material reality, but that reality is systematically drained of all meaningfulness, so that although the world is granted real status, none of the phenomena we experience within it is in any sense real. This model reduces all phenomena to featureless atomic constituents, known as *dharma*s (*fa* 法 – N.B. the term for these atoms is identical in both Sanskrit and Chinese with the term for the true teachings of Buddhism: the Dharma). Only these sandlike grains possess any truly enduring nature; the objects of our world are no more than the accidental accumulations of these grains, and like sand-shapes on a beach washed by waves, these objects, including our persons and those of people and things we love, are no more than illusory forms without permanent or independent existence, in a constant state of becoming and decay. Other formulations of this ontological model further reduce this *dharma*s of significance by atomizing their temporal endurance, each *dharma* existing only for an infinitesimal instant, arising entirely from the force of prior conditions and carrying forward a momentum of causation in giving way to its successor, perhaps in some ways like individual pixels on a digital screen. Our suffering in life is due to the fact that all the things we crave are no more than the decaying illusions of a universe devoid of soul, identity, or meaning.

Portraits of the universe resembling this model pictured the things of the world as empty of any permanent identity or “self-being” (*svabhāva*; *tsu-hsing* 自性). All the players on the world's stage were ultimately “empty” (*śūnya*; *k'ung* 空) and the universe itself characterized by only a single feature: emptiness (*śūnyatā*; *k'ung*).

Elements of Buddhist Psychology. Just as Buddhist metaphysics sought to wean us of our attachment to the world of things by depriving things of their identity, so Buddhist psychology sought to distance us from our attachment to our own existence by destroying any notion of our identity as thinking beings. No one psychology characterizes all Buddhist schools, but many accepted versions of a basic portrait that sharply separated the functions of intellection from other aspects of the person. People were pictured as a conglomeration of five “aggregates” (*skandhas*;

yun 蘊), which included material form (*rūpa*; *se* 色) plus four aspects we would normally ascribe to mental life: feelings (*vedanā*; *shou* 受), perceptions (*saṃjñā*; *hsiang* 想), impulses (*saṃskārā*; *hsing* 行), and consciousness (*viññāna*; *shih* 識). Only the last possesses any aspect of reality; the first four *skandhas* are all dependant on *viññāna*.

But *viññāna* itself can be further analyzed. In some models, consciousness itself is characterized as empty, contentless, and free of any mark of individual identity – a mental universe as featureless as the physical universe of space would be were nothing but emptiness found within it. But through the entanglements of *saṃsāra*, *viññāna* has come to be consciousness with an object – the illusory forms of the world of *dharma*s, and this engagement with the realm of atoms gives rise to atomic mental experiences: thoughts (*citta*; *hsin* 心). As these thoughts create an apparent persistent “stream of consciousness,” the self-reflexive function of mind (*manas*; *yi* 意) observes this epiphenomenon and construes it as an object in its own right – the self (*ātman*; *wo* 我). This illusion of our own identity, and our attachment to it, is the complement of our cravings and must be dissolved along with our belief in the reality of the objects of our craving in order for us to achieve enlightenment and release.

Elements of Buddhist Meditational and Ethical Practice. The meditational and yogic practices of Buddhism are all directed towards freeing us from the illusions of real objects and a real self. The most basic belief that lies behind them is that through certain types of discipline, consciousness can experience its own emptiness and in so doing, the emptiness of the phenomenal world simultaneously becomes clear. As consciousness disengages with the “self”-sustaining vision of *manas* and the associated cravings of *citta*, it reverts to its pure and vacant nature, free of both illusion and suffering.

This state of enduring wisdom is achieved in several stages. The first step involves following the physical discipline of meditation that the Buddha developed. Buddhist meditation differs from earlier Hindu forms in that the Buddha was the first to discover that the stringent ascetic regimens of Hinduism distracted consciousness. The Buddha seems to have followed simple meditational practices that involved little or no yogic agility and that allowed, at least in some phases, for the life of the mendicant to be integrated in meditational discipline. The goal of Buddhist meditation is not so much to develop Olympic-level abilities at the art of sitting as to learn how to achieve a focused concentration of consciousness, known as *samādhi* (*san-mei* 三昧), which is a precondition to attaining the state of trance (*dhyāna*; *ch'an* 禪) through which the emptiness of consciousness and of the world becomes apparent.

Once this state is achieved, the practitioner can progress towards sustaining this awareness through ordinary activity, a type of practical detachment from self and world that is the mark of perfect wisdom (*prajñā**). There is in this process a self-reinforcing interaction between ordinary action and meditational insight; as one’s understanding deepens one’s detachment from self, one’s acts become, naturally, less “selfish” and, to the eye of the ordinary

*The characters generally used to render *prajñā* in Chinese, 般若, are given variant readings in English transcription. The normal Mandarin reading *pan-jo* is common, but *po-jo* is frequently encountered, as is *po-je*, which accords with readings in the *Han-wen ta tz'u-tien* and *Chung-wen ta tz'u-tien*. In these materials, we will use *po-je*.

person, more ethical. Similarly, a regular discipline of ethical action, which tends to wean us from selfish desires that grow from cravings, will assist us in our meditational quest to relinquish the illusions of self and desirable objects. It is this mutual interaction between ethical behavior and existential understanding that underlies the Buddhist version of the doctrine of *karma* (業), a Hindu concept that links all present and future events of our lives to the ethical features of our past or present actions. For Buddhism, the linkage is rational: naturally, if the quest is to grasp the utterly selfless perspective of pure consciousness, which entails release from suffering and attainment of *nirvāṇa*, then one's distance from the goal – and one's entailment in the world of suffering – will be increased by the negative reinforcement of every selfish act and decreased by the positive reinforcement of every selfless act.

Buddhist Schools in India

The Fragmentation of the Buddhist Community. During his lifetime, Śākyamuni seems to have attracted a substantial following and created a mendicant community, with established residences in several urban centers (he is said to have begun his mission in Benares, but seasonal weather and complex political stresses led his community to develop a peripatetic schedule). So long as the Buddha was alive, we may assume that Buddhist teachings remained relatively simple and the product of a single man's vision. But after Śākyamuni's death and with the passing of time, new ideas and interpretations emerged from the members of the community, or *saṃgha* (僧伽), which survived him. Over time, these led to splits in the community and the development of incompatible schools of thought and practice.

The earliest of these splits seems to have taken place about a century after the Buddha's death. The divergent elements of the community consisted of a more conservative group, known as the "elders" (*sthavira*), and a more innovative faction. The two parted company, and those who followed the elders came to be known as the Sthaviravāda School, or "school of the teachings of the elders." In time, this group reached its highest level of creativity in communities on the island of Sri Lanka (Ceylon), where, employing the Pāli dialect of that region, they assembled the earliest canon of Buddhist texts. Ultimately, their teachings spread throughout Southeast Asia, where this school of Buddhism flourishes today, known by its Pāli title as the Theravāda School.

The group that split from the Sthaviravādins called itself the Mahāsāṃghika (that is, "majority," or Bolsheviks). Eventually, the Mahāsāṃghika community split further into schools which became the precursors of the Buddhism that most influenced China, such as the Sarvāstivāda, Dharmaguptaka, and Sautrāntika schools. These Indian schools are called "schismatic schools," because they belong to the period of divided ideology within India.

Hinayāna and Mahāyāna Buddhism. All early Buddhist practice focused on the search for personal salvation through rigorous meditational practices. The model of the attained practitioner was the enlightened yogin, called an *arhat* (a-[lo]-jhan 阿羅漢), who upon attaining release, merely lived out the remainder of his final incarnation from the standpoint of *nirvāṇa*, until physical death extinguished his standpoint altogether.

From about the first century A.D., another vision of the Buddha's message began to gain strength among the Mahāsāṃghika schools. In this view, the Buddha's own career as a missionary provided testimony that the *arhat* ideal was not the end of Buddhism. The enlightened person, like the Buddha, would naturally, from his selfless perspective, work to free others from the suffering of *saṃsāra* as he or she had been freed. A new doctrine emerged, probably encouraged by non-renunciant lay Buddhists, that held that the moral burden of the *arhat* could not end until the last sentient being had been ferried to release. The Buddha himself, it was now said, had deferred his own extinction and was an example of a type of *arhat* who maintained a foothold in both *saṃsāra* and *nirvāṇa*. Such an exemplar was not properly called an *arhat* at all, and a new term was developed: the *bodhisattva* (p'u-sa 菩薩).

This school of thought called itself Mahāyāna, or the "Great Vehicle," picturing itself as a huge boat with room for all. It labeled the schismatic and Theravādin schools "Hinayāna," or the "Small Vehicle": a canoe for the selfish *arhat*. Over time, the non-Theravādin schismatic schools lost followers to the Mahāyāna schools, leaving Buddhism with only two branches: the Mahāyāna and the Theravāda/Hinayāna. Although the first Buddhist teachings to penetrate China were Hinayānist non-Theravādin ones, ultimately it was the Mahāyāna teachings that took hold in China and the rest of East Asia.

Buddhism in China

The entry of Buddhism in China was very likely brought about by the vast expansionist policies of Emperor Wu of the Han Dynasty (r. 140-87 B.C.), who pushed his armies through Central Asia and brought China into contact with many peoples who had previously been exposed only to cultural influences from Persia and India. Merchants from Central Asia began to travel to China, and cross-Asiatic trade grew into a steady commercial stream along what became known as the Silk Road. In time, missionary Buddhist monks searching for new worlds of sentient beings to convert to their faith began to travel along with these caravans, eventually arriving in China during the first century A.D.

This introduction is clearly not the place for a detailed survey of the history of Chinese Buddhism, but there are three aspects that we will touch on briefly: the translation of Buddhist texts, the formation of Buddhist schools, and Buddhism as a social and political force.

The Translation of Texts. When the first Buddhist missionaries arrived in China during the late Han, most of them settled in the capital city of Lo-yang or the older capital of Ch'ang-an, which was the true terminus of the Silk Route. These Buddhists were generally from Central Asian regions such as Parthia, Sogdiana, or Scythia; a few were Indian. As these men settled in China and took Chinese names, the surnames they adopted generally reflected their ethnic origins: those from Parthia (An-hsi 安息) were generally given the surname An 安, those from Scythia (generally linked to the Yueh-chih 月支 people) used the surname Chih 支, those from Sogdiana (K'ang-chü 康居) were named K'ang 康, and those from India (T'ien-chu 天竺) were given the surname Chu 竺. (Chinese renunciants sometimes adopted such surnames, but much more commonly were given the monastic "surnames" of Shih 釋 [short for Shih-chia-mou-ni],

Seng 僧 [short for *seng-ch'ieh*], Fa 法, Hui 慧/惠, and so forth; some Central Asian and Indian monks also used these in renderings of their Sanskrit *saṃgha* names.)

As early as the late first century, missionaries devoted to spreading the Buddha's doctrine undertook the translation of basic Buddhist texts. In this, they found an immediate obstacle. The major concepts of Buddhism mapped very poorly against traditional structures of thought in ancient China; consequently, no established vocabulary existed as a vehicle for conveying Buddhist ideas. As a result, direct translation of Buddhist technical language proved impossible, and early translators, whose grasp of Chinese was weak and who depended on native collaborators, generally rendered the central vocabulary of Buddhism in transliteration, constructing novel multi-syllabic words from a string of rarely used Chinese characters whose pronunciation produced a near homophone to the Sanskrit.

After the fall of the Han in 220, the ensuing period of political disruption fostered a sharp rise of interest in philosophical Taoism (referred to in this period as *hsuan-hsueh* 玄學), and Buddhist ideas, which had not made much headway in China, caught the attention of *hsuan-hsueh* devotees, who misconstrued Buddhist ideas in terms of established Taoist notions. During this period, Buddhist texts were translated, or re-translated, using an approach known as *ko-yi* 格義, or “idea matching.” Texts of the period often used *hsuan-hsueh* terminology to translate Buddhist terms that had previously been rendered in transliteration.

During the late fourth and fifth centuries, the quality of missionary translators in China improved vastly, particularly with the arrival in Ch'ang-an of the prolific and brilliant translator Kumārajīva (344-413), son of an Indian father and a Kuchean princess. This generation of translators greatly refined translation techniques, discarding most of the *ko-yi* terms and developing far more suitable new translations for technical vocabulary, which were mixed, as appropriate, with transliterated terms. In many cases, more accurate transliterations were also substituted for clumsy, early efforts. The resulting translations were of very high quality; for example, in many cases Kumārajīva's works remained unsurpassed. Despite the fact that later generations of Chinese Buddhists felt called upon to offer new translations (or patron-Emperors felt called upon to commission them), the textual tradition of Chinese Buddhism may be considered to have matured during the fifth century.

Because of this process, the Chinese Buddhist canon – the Chinese Tripiṭaka – includes multiple translations of many, if not most, works, and there are often as many as a half-dozen “standard” Chinese translation choices for Sanskrit vocabulary.

The Formation of Chinese Buddhist Schools. From the fifth century, the Chinese monastic community felt fully empowered to adjudicate among competing Buddhist doctrines, and from this process and the inevitable innovation of interpretation, distinct Chinese schools began to emerge. The histories and characteristic doctrines of these are too complex, interesting, and debatable to summarize here. Instead, we will just list a few of the most prominent schools whose texts are noted below, in the survey of the Taishō edition of the Tripiṭaka.

1. Ching-t'u tsung 淨土宗 (*Pure Land School*) This was a devotional school of Buddhism that first emerges clearly in the early sixth century, associated with the teachings of T'an Luan 曇鸞 (476-542). It represents an important step in the popularization of Buddhism, as it links the escape from suffering to works – prayer, devotions, morality – as much as to meditation.

2. T'ien-t'ai tsung 天台宗 Founded by Chih-yi 智顗 (538-97), this school celebrated a particular text, the *Saddharmapuṇḍarika-sūtra*, or “Lotus Sutra,” above all others. Chih-yi constructed a hierarchy of *sūtra* teachings that allowed his school to claim primacy for their chosen text as the Buddha's highest teaching, while accommodating lesser but valid roles for other canonical teachings.

3. Fa-hsiang 法相 or Wei-shih tsung 唯識宗 (*Consciousness-Only School*) The famous pilgrim Hsuan-tsang 玄奘 (602-64), whose travels abroad were much celebrated in his own time, was the principal force behind this school, which derives from Indian Yogācāra teachings. The central place of *viññāna* in the structure of Buddhist psychology was the focus of this school, which developed a particularly sophisticated theoretical structure.

4. Hua-yen tsung 華嚴宗 This school, associated with the famous monk Fa-tsang 法藏 (643-712), took the *Avataṃsaka-sūtra*, or “Garland Sutra,” as its principal text. The philosophy of this school, constructed around a dualism that celebrated *li* 理 (principle) as an enduring noumenal aspect, was important in creating structures employed later by Neo-Confucian thinkers. The school was heavily patronized by Empress Wu of the T'ang.

5. Ch'an tsung 禪宗 Traditionally, the advent of this school has been attributed to the Indian missionary Bodhidharma, whom some take to be a legendary, legitimating base for the school. The teachings of Ch'an (“Zen” in Japanese) focus on the primacy of the meditational experience over doctrine or canon. Its basic text is the “Platform Sutra,” ascribed to the Sixth Patriarch of the School, Hui-neng 慧能 (638-713).

6. Mi-chiao 密教 (*Esoteric*) or Chen-yen 真言宗 (*Tantric School*) Far more popular in Tibet than China, Tantric Buddhism brings together a variety of instruments in aid of mystical experiences, such as verbal formulas, hand positions, spells, and practices unfit for children under 18 or adults with a history of back problems.

These represent some of the leading Chinese schools, and within most of these schools factional splits often gave rise to diverse independent sub-schools (particularly in the case of Ch'an). The division into schools is important not only because of the doctrinal differences among them, but also because these differences were as basic a part of the cultural landscape of mediaeval China as were the divisions of Catholic and Protestant, or Lutheran, Calvinist, and Episcopalian in Europe. The diversity of religious and philosophical thought reflects the full maturation of Chinese Buddhism.

Buddhism as a Social and Political Force in China. By the end of the Six Dynasties period of disunity, Taoism had been completely overshadowed by Buddhism (indeed, significant aspects of

Six Dynasties religious Taoism owed important debts to Buddhist ideas and traditions). China was covered with Buddhist shrines, many comprising large temple complexes that included living quarters for monks and nuns, temples where lay visitors worshiped images of Buddhist deities, pavilions and courtyards where religious festivals, parades, and carnival markets were held, and towering pagodas that lifted the image of the religion over the landscape. The T'ang Dynasty patronized Buddhism as a state cult during the greater portion of its reign. If there was a universal religion in mediaeval China it was Buddhism.

The tremendous growth of Buddhism led to a reaction by various Chinese kingdoms of the time. Although rulers of some of these states were devout Buddhists, during the sixth century we see the first of a long series of suppressions and persecutions of the Buddhist community. There were a number of factors that governed these episodes. The most critical was the growing economic importance of Buddhism in Chinese society. Early in Buddhism's career in China, it had become an established practice that Buddhist monks and temples should be tax-exempt, and rulers of the unstable regimes of the era of disunity were generally unwilling to bring their legitimacy as kings into question by the impious act of attempting to assert fiscal authority over the sacred realm. Consequently, as time went on, Buddhist institutions were able to accumulate vast stores of wealth to which the state had no access. It became common for lay people to donate money and property to temples, both to earn increased access to paradise for their charitable works, and also to gain certain more tangible favors from Buddhist temples. Among the latter, for instance, might be included free use of lands that had been donated. This common practice allowed wealthy landowners to give away large tracts of land to monasteries, but to continue collecting rents from tenant peasants who farmed the land. Because the land was now officially the property of the temple, the yields could no longer be taxed and the landowner greatly increased his profits, of which the Buddhist temple received a cut.

As the economic influence of Buddhism grew, governments became increasingly inclined to force reductions in the scale of Buddhist monasteries and nunneries. The Buddhist "church" came to offer an alternative career to many aspiring young men and women, competing in many ways with the rewards of wealth and status promised by a government career (which was, in any event, open only to men), and the growing population of tax-exempt monks and nuns were attracted to their "profession" as much by hope of worldly gain as by devotion to the faith. During the latter period of the T'ang, as the dynasty suffered a series of destabilizing blows that undermined its self-confidence, the government began to take drastic action against the Buddhist establishment.

The climax came in 845 when the T'ang government proclaimed the massive Hui-ch'ang 會昌 suppression of Buddhism, named after the reign era of Emperor Wu-tsung. The emperor annulled the status of over 200,000 monks and nuns, closed over 4,000 monasteries and nunneries, confiscated millions of acres of temple lands, and registered 150,000 "slaves" attached to the temples, who had been under the protection of the Buddhist establishment, as taxpaying freemen. The suppression came close to wiping out Buddhism in China, but so powerful were the forces of the religion that the government policy was relaxed the following year, upon the death of the emperor (fittingly done in, they say, by Taoist elixirs). The temples were soon replenished with returning monks and new postulants. But significant damage had been done, and although

Buddhism remained an important force in China, it never recaptured the dominance that it possessed during the early and mid-T'ang periods. The century before the great suppression of 845 remained the high water mark of Buddhism in China.

II. General Studies and Selected Additional Print Resources

The literature on Buddhism in China is very extensive and there is no consensus basic bibliography. The following five items in English are “classic” English language starting points for further exploration of Buddhist ideas and history, but they should be seen as a short list of sources for background reading and general purpose information, and not as representative of current scholarship on Buddhist history, religion, or philosophy.

Kenneth Ch'en, Buddhism in China (Princeton: 1964) [BL 1430 .C486]

Edward Conze, Buddhist Thought in India (London: 1962) [BL 1453 .C62; BQ 336 .C77]

Takasaki Jikido, An Introduction to Buddhism (Tokyo: 1987) [BQ 4016 .T3513 1987]

Eric Zurcher, The Buddhist Conquest of China (Leiden: 1959) [BQ 636 .Z954, 2 vols; 3rd ed., BQ 636 .Z84 2007]

Jacques Gernet, Buddhism in Chinese Society (1956; English ed., NY: 1998) [BQ 638 .G4713 1997]

Of these five, use Conze for a very clear précis of basic Buddhist concepts; use Takasaki for a philosophical epitome and an overview of Buddhist history from its inception through its development throughout East Asia (with Chinese characters included); use Ch'en for an overview of its history in China; use Zurcher to understand the process by which Buddhism was assimilated to a Chinese context; Gernet is particularly strong in discussing the role Buddhist institutions played in the economic life of Imperial China.

Additional Resources

Ch'en Yuan 陳垣, *Shih-shih yi-nien lu* 釋氏疑年錄 (Peking: Chung-hua, 1964) [O.C. BL 1460 .C51]

Originally published in 1939, this index lists 28,000 monks (Shih-shih 釋氏 denotes a member of Śākyamuni's “clan,” and Shih was the adopted surname of many monks). The coverage extends from the 4th to 17th centuries. Ch'en provides the original names, temple names, dates, and other information about the people listed.

Chang Chih-che 張志哲, *Chung-kuo Fo-chiao jen-wu ta tz'u-tien* 中國佛教人物大辭典 (Peking: Chung-hua, 1993)

Covers half as many people as the previous item, but ranges from Han to the present. (Not currently in the IU Library collection.)

John McRae, "Buddhism" (state of the field), in *Journal of Asian Studies* 54.2 (1995), pp. 354-71.

Kamata Shigeo 鎌田茂雄 ed., *Chūgoku Bukkyōshi jiten* 中國佛教史辭典. Tokyo: Tōkyōdō Shuppan, 1981. [O.J. BQ 610 C48]

Includes summaries of major texts and brief biographies of major figures.

Peter Pfandt, *Mahāyāna Texts Translated Into Western Languages: A Bibliographic Guide*, revised edition (Köln: Brill, 1986) [Z 7862 .P45 1986]

This bibliography forms the basis for a much more current online list (last updated 2004), Marcus Bingenheimer, *Bibliography of Translations from the Chinese Buddhist Canon into Western Languages*, maintained on the "Digital Database of Buddhist Tripiṭaka Catalogues" (<http://jinglu.cbeta.org/translachinesecanon.htm>).

III. Buddhist Dictionaries

There are a number of small Buddhist dictionaries on the O.C. and O.R. shelves, including some recent products that appear quite good. Here, however, we will introduce only two much larger dictionaries and the only acceptable Chinese-English Buddhist dictionary. (The best dictionaries for East Asian Buddhism are in Japanese, and can be found on the O.R. shelves – they require, however, considerable skill in Buddhist-oriented Japanese.)

Fo-hsueh ta tz'u-tien 佛學大辭典, Ting Fu-pao 丁福保, ed.
(Shanghai: 1925; reprint 1984) [O.R. BL 1403 .T58; O.R. BQ 130 .T56 1984]

Ting relied on an earlier Japanese dictionary to compile his own: Oda Tokunō 織田得能, *Bukkyō dai jiten* 佛學大辭典. Ting's compendium is still an excellent dictionary, but not easy to use. There are two versions on the O.R. shelves: one is a traditional format copy boxed in two *han*, the other a contemporary one-volume reprint, which is the one to use (it is the one shelved by the BQ call number). The basic organization of the dictionary is stroke-count, with characters of the same count ordered according to the type of initial stroke, but there are many inconsistencies of arrangement. For this reason, one never attempts to turn directly to an entry by stroke-count, and it is important not even to attempt to use the index which appears at the front of the text without first going to the sub-index which appears before it, as many characters in the index are, in fact, listed out of proper order. In the sub-index, characters of the same stroke count are listed in paragraph form, with page numbers interspersed, and it is possible to scan for mis-ordered characters.

Entries basically appear in stroke-count order through the dictionary, but Ting frequently chose to group together entries related to a single term whether or not that term

appeared at the head of the *tz'u* being glossed. In the dictionary, major entries, appearing in stroke-count order, have black circles next to them, while *tz'u* treated as sub-entries have white circles. Beneath each entry of any type, the genre of term is specified, followed by the definition or description, frequently accompanied by textual citations.

Many of the difficulties of the original format can be evaded by using online versions. In addition to the Wikisource edition, listed below, Ting's dictionary is incorporated in the database searched by the online *Fo-hsueh ta tz'u-tien*, discussed in Section V below.

Fo-hsueh ta tz'u-tien Online

Wikisource

<http://zh.wikisource.org/wiki/%E4%BD%9B%E5%AD%B8%E5%A4%A7%E8%BE%AD%E5%85%B8>

Fo-kuang ta tz'u-tien 佛光大辭典, 8 vols. (Taipei: 1989; rpt. Peking: Shu-mu wen-hsien ch'u-pan-she, 1993) [O.R. BQ 130 .F64 1989]

Although this dictionary appears far larger than Ting Fu-pao's, in fact its eight volumes include only about twice as much material as Ting's, and because the dictionary includes many entries on modern and contemporary Buddhism, it is unclear how much of an advantage it possesses over Ting's work when it comes to traditional China. A comparison of individual entries reveals that in many cases, Ting's presentation is far more complete, although the *Fo-kuang* dictionary is better in many other cases. One major advantage to this dictionary is that it includes Western dates.

This dictionary is straightforwardly organized, and its final, index volume, includes a number of accessible sub-indexes.

Fo-kuang ta tz'u-tien Online

<http://www.hsilai.org/etext/search-1.htm>

Fo-hsueh ta tz'u-tien 佛學大詞典 – online dictionary only

<http://www.fowang.org/fxd/lookup.htm>

This compendium of numerous Chinese language Buddhist dictionaries is a free searchable online database. See Section V below for details.

A Dictionary of Chinese Buddhist Terms, by William Soothill and Lewis Hodous (London: 1937; rpts. 1971, 1995) [O.R. BQ 133 .S72 1937; O.C. BQ 133 .S72 1971; BQ 130 .S65 1995]

For its size, "Soothill" is an exceptionally good dictionary for general purposes, despite mediocre arrangement, and it reveals a great deal about the relatively advanced state of Western Buddhology that such a dictionary could have been produced as early as 1937. The arrangement requires some explanation. Characters appear by stroke-count (the count appears in the headers for strokes higher than four), and characters with the same count

are arranged according to K'ang-hsi radicals. Entries are included for both characters and compounds. Entries consist of paragraphs, rather than simple glosses, and within the paragraphs, a profusion of terms appear and are translated or transliterated, and often explained as well. Historical and lexical information is thrown together; the authors simply treat each entry as occasion to convey whatever information they deem significant. Often it is unclear on what basis Soothill and Hodous choose to give one compound an individual entry while embedding another midway through a paragraph on some other compound – oddities occur, such as a biographical note on the monk Yi-ching 義淨 appearing as a sub-gloss of *yi*. In general, compounds that share the initial two elements are all grouped together under one of their number, but this is not a consistent rule.

There is an index of Sanskrit and Pāli terms at the rear of the book.

Soothill and Hodous Online

<http://www.acmuller.net/soothill/index.html>

Digital Dictionary of Buddhism, A. Charles Muller, ed.

<http://buddhism-dict.net/ddb>

A very useful online Chinese-English dictionary of Buddhism, compiled through contributions of scores of contemporary scholars in the field. To locate names or terms in Chinese, enter them in Chinese font in the Search box. To locate terms in English, Sanskrit, or other relevant language, click on *Terms* for an alphabetized list with Chinese equivalents linked to the definition. Similar lists are available for *Texts*, *Schools*, *Persons*, *Temples*, *Places*, and *Names* (of gods, etc.). Definitions embed links to related terms, names, etc., and frequently include specific Tripitaka text references, formatted as links to the relevant passage of the Taisho text.

Fo-hsueh ta tz'u-dien 佛學大詞典

<http://www.fowang.org/fxd/lookup.htm>

An online source that brings together both digital and digitalized print sources in a searchable database. The site allows three search modes: *p'u-t'ung* 普通 searches all items with the initial character; *ching-ch'üeh* 精確 searches precise, full matches only; *pao-han* 包含 searches all items that include the search string. The engine searches a database that includes the dictionary's own definitions, a Chinese-English gloss that also appears to be an online source, Ting Fu-pao's *Fo-hsueh ta tz'u-tien* (discussed above), and the following sources:

Yi-ju 一如 (1352-1425), [*Ta-Ming*] *San-tsang fa-shu* 大明三藏法數 (Hang-chou: 1991)

Lan Chi-fu 藍吉富 *Chung-hua Fo-chiao pai-k'o ch'üan-shu* (Yung-k'ang, Taiwan: 1994) 中華佛教百科全書 [Not held by IU Library]

Ch'en Yi-hsiao 陳義孝 *Fo-hsueh ch'ang-chien tz'u-hui* 佛學常見辭彙 (Taipei: 1994) [O.C. BQ130 .C43 1990]

Chung-kuo ta pai-k'o ch'üan-shu (Fo-chiao p'ien) 中國大百科全書(佛教篇)[online source]

Fo-chiao ta tz'u-tien 佛教大辭典, Jen Chi-yü 任繼愈, ed. (Nan-ching: Chiang-su ku-chi-ch'u-pan-she, 2002) [O.R. BQ 130 .F642 2002]

A total of 11,899 entries in thirteen categories, including Buddhist sects; individuals (through the 20th century); texts; doctrines; Buddhas and deities; temples, etc. Western dates, plentiful transcriptions into languages other than Sanskrit (e.g., Tibetan), and other features make this appear to be a useful tool.

Fo-chiao Han-Fan ta tz'u-tien 佛教漢梵大辭典 (Buddhist Chinese-Sanskrit Dictionary), Hirakawa Akira 平川彰, ed. (Tokyo: Reiyukai, 1997) [O.R. BQ 130 .B85 1997]

A useful glossary; simple word-for-word equivalencies of Sanskrit Buddhist terms for their Chinese equivalents.

Chung-kuo Fo-chiao jen-ming da tz'u-tien 中國佛教人名大辭典, Chen-kung Fa-shih 震公法師, ed. (Shanghai: Shang-hai tz'u-shu ch'u-pan'she, 1999) [O.R. BQ 634 .C574 1999]

Almost 17,000 entries arranged in stroke order. Western dates are given where known, and some non-Chinese (e.g., Tibetan) figures are included.

III. The Tripitaka

A. The Chinese Tripitaka

The Chinese Tripitaka is now packaged so voluminously and so pristinely that it is easy to think of its contents as somehow a preordained, self-referential, closed system of writings, from which outsiders are effectively barred by its enormous thresholds of doctrinal complexity and technical language. But each item within the Tripitaka was at one time an independent text, with an ideological, social, or scholarly function that can be related to its environment as directly as any Confucian or Taoist text. If these works were scattered throughout the library one by one in volumes that included introductions and explanatory commentary, or in individual translation, they would appear far less intimidating than they do when set in packed, identical type within the Taishō edition's burnished volumes. And, in fact, many, or even most, of the Taishō Tripitaka's 2184 items do appear in free-standing formats, looking for all the world like regular, readable items, which, with the help of a good Buddhist dictionary, they are.

The Tripitaka is little more than a well-organized thematic *ts'ung-shu*. But the "little" turns out to be quite a lot in the case of the Taishō edition, which superseded all others with its publication (1922-32). The Taishō edition differs from a common *ts'ung-shu* in that all texts

have been identically typeset and punctuated, variorum readings from a wide variety of prior editions are scrupulously noted on each page, and the entire *ts'ung-shu* is provided with a comprehensive index so detailed that it is easy to mistake it for a concordance (it is, in fact, far more useful than a concordance would be). All of these differences signify that the Taishō edition lowers the threshold of accessibility to its contents, rather than raising it.

Compilations of the Chinese Tripiṭaka

“Tripiṭaka,” or “Three Baskets,” is a Sanskrit term used for grand collections of Buddhist texts. The term signifies the traditional inclusion of three types of texts: sūtras (in theory, the words of the Buddha), vinaya (monastic codes), and commentaries and treatises (originally called *abhidharma*, a term whose meaning later narrowed). The earliest forms of the Tripiṭaka were collected in India, but the most enduring emerged from the Ceylonese Theravādin tradition (the Pāli Canon), and from Mahāyāna compilations in China and Tibet (there are also Korean and Japanese editions of the Chinese Tripiṭaka).

In China, collections of the canon ancestral to today's Chinese Tripiṭaka can be traced to the Sung, with the compilation in 983 of the Szechuan edition (Shu-pen 蜀本) *Ta-tsang ching*. Two later Sung editions were produced in Fu-chou: the Ting-fu ssu 東福寺 edition of 1081 and the K'ai-yuan ssu 開元寺 edition of 1112, which is still extant. Southern Sung editions include the Ssu-hsi 思溪 edition of 1132 and the Ch'i-sha-pan 磧砂版 edition of 1228. A Yuan edition (Yuan-tsang 元藏) was completed in 1290. Three Ming editions were produced: the Nan-tsang-pan 南藏版 edition of 1372, the Pei-tsang-pan 北藏版 edition, completed in 1440, and the Wan-li-pan 萬曆版 (or Ching-shan-tsang 徑山藏) edition of 1586 (usually called the *Ming-tsang*). Ch'ing editions included the Lung-tsang 龍藏 edition, completed in 1768, and the 19th century P'in-ch'ieh-pan 頻伽版 edition, published in Shanghai.

There is an English annotated index to the *Ming-tsang*. Although it is said to be flawed by many errors, it remains interesting to read:

Bunjin Nanjio, *A Catalogue of the Chinese Translation of the Tripiṭaka* (Oxford: 1883, rpt. 1988) [O.R. BQ 1219 .N26 1988]

In addition to the Taishō edition, the following Tripiṭaka collections may be found on the IU Library shelves:

Tai Nihon kōtei Daizōkyō 大日本校訂大藏經

(Tokyo: Kōkyōshoin, 1880-85) [O.J. BQ 1210 .K6] 40 *han*, 120 *ts'e*

This is a fully punctuated variorum edition, which includes some non-variorum comments among its eyebrow notes. It is organized in five divisions: sūtras, vinaya, treatises, esoteric texts, and miscellaneous. It is sometimes referred to as the Kōkyōshoin Daizōkyō, after its publishing society, or as the Shukusatsuzōkyō (reduced edition Tripiṭaka).

Taishō shinshū Daizōkyō zuzō 大正新修大藏經圖像(Tokyo: 1932-34) [O.J. BQ 1210 .T35 Supplement] 12 *han*, 60 *ts'e*

Because the Taishō edition format is not amenable to the reproduction of illustrations, illustrated texts, none of great independent significance, were collected in this supplemental publication.

Zoku zōkyō 續藏經

(Hong Kong: 1968) 150 vols. [O.J. BQ 1213 .J3 1968]

This is actually a reprint of a Japanese expansion of the Tripiṭaka published as a continuation to the *Manjizōkyō* 卍字藏經 (Kyoto: Zōkyōshoin, 1902-5; Supplement 1905-12). *Manjizōkyō* is actually a nickname; the correct title is *Dai Nihon kōtei Daizōkyō*. It is because this title is identical with the Kōkyōshoin edition listed above that the two collections are referred to by alternative nomenclature.

B. The Taishō Tripiṭaka*Taishō shinshū Daizōkyō* 大正新修大藏經

edited by Takakusu Junjirō 高楠順次郎 (1865-1945) and

Watanabe Kaikyoku 渡邊海旭 (1872-1933)

(Tokyo: Taishō issaikyō kankōkai, 1914-29, vols. 1-55; Supplement vols. 56-85)

[O.R. BQ 1213 .T35]

The Taishō Tripiṭaka was named after the Imperial era of its creation (Taishō, 1910-25). It was issued in two series; the first 55 volumes constitute the Chinese Tripiṭaka; the 30 volume supplement is composed of Japanese commentaries organized on the Tripiṭaka format, with the exception of volume 85, which consists primarily of texts recovered from Tun-huang.

The basic contents of the Taishō Tripiṭaka are as follows:

Sec.	Vols.	Chinese title	Contents (Number of texts)
I.	1-2	<i>A-han</i> 阿含	<i>Agamas</i> (151)
II.	3-4	<i>Pen-yuan</i> 本緣	<i>Jātaka</i> section (Gautama's life; lives of other Buddhas, parables) (68)
III.	5-8	<i>Po-je</i> 般若	Prajñāpāramitā section (42)
IV.	9	<i>Fa-hua</i> 法華	<i>Saddharmapundarīka</i> section: (Lotus Sūtra & related texts) (16)
V.	9-10	<i>Hua-yen</i> 華嚴	<i>Avatamsaka</i> section (31)
VI.	11-12	<i>Pao-chi</i> 寶積	<i>Ratnakūta</i> section: a set of Mahāyāna texts (64; 15 are duplicates)

VII.	12	<i>Nieh-p'an</i>	涅槃	<i>Mahāparinirvāṇa</i> sec.: Mahāyāna texts on the Buddha's last days (23)
VIII.	13	<i>Ta-chi</i>	大集	Mahāyāna <i>sūtras</i> , including the <i>Ta-chi ching</i> (28)
IX.	14-17	<i>Ching-chi</i>	經集	A miscellany of <i>sūtras</i> , mostly Mahāyāna (423)
X.	18-21	<i>Mi-chiao</i>	密教	Tantric texts: Vajrayāna, Tantras, spells, ritual manuals (572)
XI.	22-24	<i>Lü</i>	律	Vinaya section; vinayas of various sects (86)
XII.	24-26	<i>Shih-ching lun</i>	釋經論	Indian commentaries on Āgamas and Mahāyāna <i>sūtras</i> (31)
XIII.	26-29	<i>P'i-t'an</i>	毘曇	Abhidharma section: scholastic treatises of Indian sects (28)
XIV.	30	<i>Chung-kuan</i>	中觀	Mādhyamika texts (15)
XV.	30-31	<i>Yü-chia</i>	瑜伽	Yogācāra texts (49)
XVI.	32	<i>Lun-chi</i>	論集	Treatises on logic, anthologies from <i>śāstras</i> , other treatises (65)
XVII.	33-39	<i>Ching-shu</i>	經疏	Chinese commentaries on <i>sūtras</i>
XVIII.	40	<i>Lü-shu</i>	律疏	Chinese commentaries on vinaya
XIX.	40-44	<i>Lun-shu</i>	論疏	Chinese commentaries on <i>śāstras</i>
XX.	44-48	<i>Chu-tsung</i>	諸宗	Writings of various Chinese sects
XXI.	49-52	<i>Shih-chuan</i>	史傳	History and hagiography (95)
XXII.	53-54	<i>Hu-chiao</i>	護教	Encyclopaedias and dictionaries (16)
XXIII.	54	<i>Wai-chiao</i>	外教	Non-Buddhist sects: Sāmkhya, Vaiśeṣika, Manichaeism, Nestorians (8)
XXIV.	55	<i>Mu-lu shih-hui</i>	目錄事彙	Catalogues of the canon (40)

**** Supplement Volumes ****

56-61	<i>Hsu ching-shu</i>	續經疏	Japanese commentaries on <i>sūtras</i>
62	<i>Hsu lü-shu</i>	續律疏	Japanese commentaries on vinaya
63-70	<i>Hsu lun-shu</i>	續論疏	Japanese commentaries on treatises
70-84	<i>Chu-tsung</i>	諸宗	Japanese sectarian writings
84	<i>Hsi-t'an</i>	悉曇	Commentary on <i>Siddham</i> , an esoteric Sanskrit script
85	<i>Ku-yi</i>	古逸	Reconstructed "lost" texts
85	<i>Yi-ssu</i>	疑似	Apocryphal <i>sūtras</i>

The Taishō Tripiṭaka is so forbidding that apart from providing this contents list, it may be useful to offer a brief introductory tour (no charge) of the various divisions of the collection, indicating what sorts of materials may be found in each. That is what we will do in this section, which is best used along with the Tripiṭaka itself, or at least with one of its tables of contents (these are listed in section C, below).

Bear in mind that although the Taishō edition now provides its vast collection of Buddhist texts with a monolithic look, they are in fact very diverse in origin, form, and content. Most exist independently in other editions and radically different formats. Although non-Buddhologists approaching any Buddhist text may face added obstacles of technical vocabulary and unfamiliar stylistic conventions, the former can be evaded by means of specialized dictionaries and the latter are regular enough to become familiar in short order.

The First Basket: Sūtras (Sections I - X)

I. The Āgamas (Vols. 1-2) 阿含

“Āgama” means “that which was transmitted,” and the texts in these sections preserve texts regarded as among the earliest sutras in the canon. They are all pre-Mahāyāna, and so this first section may be viewed as the “Hīnāyāna corpus” of the Chinese Tripiṭaka.

There are four major sutras in this section:

(Vol. 1)

#1 *Dīrghāgama* (*Ch’ang a-han* 長阿含)

- translated by Buddhayaśas 佛陀耶舍 (arrived Ch’ang-an 408)
- Focuses on issues of cosmogony.

#26 *Madhyamāgama* (*Chung a-han* 中阿含)

- tr. Sanghadeva 僧伽提婆 (arr. Ch’ang-an 370)
- Focuses on issues of metaphysics.

(Vol. 2)

#99 *Samyuktāgama* (*Tsa a-han* 雜阿含)

- tr. Gunabatsudara 求那跋陀羅 (344-468)
- Focuses on issues of meditation.

#125 *Ekottarāgama* (*Tseng-yi a-han* 增一阿含)

- tr. Sanghadeva
- Concerns subjects that are treated in numerical groups.

These texts all represent teachings that were influential during Buddhism’s formative years in China, but that receded in importance thereafter. Their placement at the head of the Tripiṭaka is a reflection of their relative antiquity,

II. Jātakas (Vols. 3-4) 本緣

It was believed from an early time that the enlightenment of Śākyamuni was necessarily the product of countless lifetimes of karmic background. The recounting of the future Buddha's experiences during those eras, in various human and animal forms, constituted a special type of Buddhist folk literature. Such tales are called *jātaka* tales. They form the core of this section of the Tripiṭaka, and are among the most enjoyable texts collected. Many of these texts include the term *p'u-sa* 菩薩 in the title; this is the way in which these stories refer to the pre-enlightened Buddha.

(Vol. 3)

#152 *Liu-tu chi-ching* 六度集經

– tr. K'ang Seng-hui 康僧會 (d. 280)

This text collects a variety of *jātaka* tales as a sustained account. Note the early date of its introduction; K'ang Seng-hui, a Sogdian, was one of the first to make translation a major aspect of missionary work.

III. *Prajñāpāramitā* Sutras (Vols. 5-8)

This section includes a major category of Mahāyāna sutra: the “Perfection of Wisdom” texts. Several of these are well known in the West through translations. Among the most important are the following.

(Vols. 5-7)

#220 *Mahāprajñāpāramitā-sūtra* (*Ta po-je-po-lo-mi-to ching* 大般若波羅蜜多經)

– tr. Hsuan-tsang 玄奘 (602-664)

This enormous work, whose 600 *chüan* occupies three full volumes of the Taishō edition, is one of the most important of all Mahāyāna texts; however, its length made it less popular than the following two items.

(Vol. 8)

#235 *Vajracchedikā-prajñāpāramitā-sūtra* (*Chin-kang po-je-po-lo-mi ching* 金剛般若波羅蜜多經)

– tr. Kumārajīva 鳩摩羅什 (344-413)

The “Diamond Sutra” is among the best known and most widely translated sutras in the West. It is also one of the most accessible.

#251 *Po-je-po-lo-mi-to hsin ching* 般若波羅蜜多心經

– tr. Hsuan-tsang

The tiny “Heart Sutra” is an epitome of the “perfection of wisdom” doctrines. It may be of Chinese origin, though the texts preserved here were rendered from non-Chinese manuscripts. See **#252-56** for other translations.

IV. *Saddharmapundarīka* Section (Vol. 9) 法華

This section includes three translations of the “Lotus Sutra” and some related texts. The “Lotus Sutra” is the basis of the teaching of the T’ien-t’ai School, and the Japanese pronunciation of its title (*myōhō renei kyō*, using Kumārajīva’s rendering) provides the all-absorbing mantra of the Nichiren sect of Japanese Buddhism. Cite this text’s name in enough footnotes, and you’re guaranteed a place in the empyrion of Buddhologists.

#262 *Saddharmapuṇḍarīka-sūtra* (*Miao-fa lien-hua ching* 妙法蓮華經)

– tr. Kumārajīva

#263 *Cheng fa-hua ching* 正法華經

– tr. Chu Fa-hu 竺法護 (265-313)

The earliest translation of this text, done by an ethnic Scythian born in Tun-huang.

#264 *T’ien-p’in miao-fa lien-hua ching* 添品妙法蓮華經

– tr. Jñānagupta 闍那崛多 (523-600) and Dharmagupta 笈多 (d. 619)

V. *Avataṃsaka* Texts (Vol. 9-10) 華嚴

The *Avataṃsaka-sūtra* (known in the West as the “Garland Sutra”) is best known for its doctrine of the ten stages through which a bodhisattva passes on his way to perfection. The text formed the basis of the Hua-yen School of Buddhism in China, which reached its height under the patronage of the Empress Wu of the early T’ang. There are two full translations of this enormous sūtra in the Taishō Tripiṭaka, the latter sponsored by Empress Wu:

(Vol. 9)

#278 *Avataṃsaka-sūtra* (*Ta-fang kuang-Fo hua-yen ching* 大方廣佛華嚴經)

– tr. Buddhābhadra 佛德跋陀羅 (c. 359-429)

(Vol. 10)

#279 (identical title) – tr. Śikṣhānanda 實叉難陀 (652-710)

VI. *Ratnakūṭa* Section (Vols. 11-12) 寶積

This section, *Pao-chi* 寶積 in Chinese, includes a set of 49 Mahāyāna texts, with some duplicates in multiple translation. The most important is:

(Vol. 11)

#310 *Mahāratnakūṭa-sūtra* (*Ta pao-chi ching* 大寶積經)

This *ts'ung-shu*, which stretches over the first 686 pages of vol. 11, includes 36 texts translated by Bodhiruci 菩提流志, whose distinctions include a lifespan of 155 years (572-727); he arrived in Ch'ang-an in 693.

VII. *Mahāparinirvāṇa* Section (Vol. 12) 涅槃

The *Mahāparinirvāṇa-sūtra* was influential for a variety of reasons. One was its account of the final days of the Buddha's life. More important was its stress on the unchanging nature of the Buddha and of the Buddha-nature in every sentient being. It exists in three different translations in the Taishō edition; they do not appear to have been based on a single text as the variation between them is quite wide. The first is historically the most significant:

- #374 *Mahāparinirvāṇa-sūtra* (*Ta-pan nieh-p'an ching* 大般涅槃經)
 – tr. Dharmakṣema 曇無讖 (c. 385-433)

VIII. Great Assembly Section (Vol. 13) 大集

A collection of Mahāyāna sutras, of which the most important is the first, a compendium of 17 sūtras:

- #397 *Ta-fang-teng ta-chi-ching* 大方等大集經
 – tr. Dharmakṣema

IX. Collected Sūtras (Vol. 14-17) 經集

This is a grab-bag section, but it includes several extremely influential texts, for example:

- #474 *Vimalakīrtinirdesa-sūtra* 維摩詰經
 – tr. Chih-hsien 支謙 (fl. 220)

This famous sūtra centers on the remarkable accomplishments in understanding of the lay patron of Śākyamuni, Vimalakīrti. Consequently, the text was popular among the lay members of the Chinese *saṃgha* – we may suppose that transmission of the text was a priority fundraising matter for missionaries, hence its early translation date. An alternative translation by Kumārajīva appears as #475. (See <http://www2.kenyon.edu/Depts/Religion/Fac/Adler/Reln260/Vimalakirti.htm> for an online English translation.)

(Vol. 16)

- #670 *Laṅkāvatāra-sūtra* (*Leng-ch'ieh a-pa-to-lo pao-ching* 楞伽阿跋多羅寶經)
 – tr. Gunabatsudara

“The Descent Into Lanka-Hell” is said to have been transmitted by Bodhidharma, the possibly legendary monk who brought Ch'an Buddhism to China. Among its many ideas, the text advocates the possibility of teaching without words, and is

thus in harmony with Ch'an logophobia (a central theme of Ch'an's voluminous literature).

#784 *Ssu-shih-erh chang ching* 四十二章經

– tr. attrib. Kāśyapa 迦葉摩騰 (d. 73) and Chu Fa-lan 竺法蘭 (arr. c. 67)

Traditionally regarded as the earliest Buddhist text to become available to Chinese, everything about this *sūtra* is in doubt – its Sanskrit antecedents, its date, its translator, and even whether the text we have now is the one attributed to the Han period.

X. Tantra Section (Vols. 18-21) 密教

This section collects a very large number (572) of relatively short texts, associated with the Mi-chiao 密教 (Esoteric) School of Chinese Buddhism. These texts, largely derived from late Indian Buddhism, were far more influential in Tibet, where many Esoteric Buddhists fled after the incursions of 13th century Islam in India, than they were in China (although the Chinese school transmitted these ideas to Japan, where they became quite important). The texts of this section include presentations of *mudrās* (symbolic and mystical hand positions), *mantras* (meditational incantations), arcane yoga practices, and so forth.

(Vol. 18)

#848 *Mahāvairocanābhisaṃbodhi-sūtra* (*Ta Pi-lu-che-na ch'eng-Fo shen-pien chia-ch'ih ching* 大毘盧遮那成佛神變加持經)

– tr. Śubhakarasiṃha 善無畏 (637-735) and Yi-hsing 一行 (683-727)

Mahāvairocana was conceived as a transcendent macro-Buddha, who sent the Dharma out as mind-light rays; it emerged as speech from the mouths of Buddhas as they preached. Just one of the teachings that Śubhakarasiṃha, formerly a Central Asian king, brought with him to China after leaving his throne behind in favor of the mendicant's life.

The Second Basket: Vinaya (Section XI)

XI. Vinaya Section (Vols. 22-24) 律

This section includes the *vinaya* codes (rules for renunciant practice) of a variety of Indian schools that developed after the original *saṃgha* split into Theravādins and others, but before the development of Mahāyāna schools – they thus belong to post-schismatic precursors of Mahāyāna: schools such as the Sarvāstivāda, Dharmaguptaka, and Mahāsāṃghika, among others. As early as the fourth century, the Chinese monk Tao-an 道安 (312-85) was so concerned about the need for disciplinary codes among the nascent schools of Chinese Buddhism that he fashioned his own. The search for reliable *vinaya* was a major inspiration for two of the three greatest Chinese pilgrims, Fa-hsien 法顯 (339-420) and Yi-ching 義淨 (635-713), who traveled to India in search of them. After *vinaya* codes began to filter into China, the problem was which to choose.

Ultimately, the Dharmaguptaka *vinaya* emerged as the model for China (and later Japan), and this pre-Mahāyāna text became a standard for virtually all schools:

(Vol. 22)

#1428 *Caturvargika-vinaya* (*Ssu-fen lü* 四分律)

– tr. Buddhayaśas as 佛陀耶舍 (arr. Ch'ang-an 365)

Note that among the related texts that follow, there are separate “Four-fold *vinaya*” codebooks for male (**#1429**) and female (**#1431**) renunciants.

The Third Basket: Commentaries and Treatises (Sections XII-XX)

XII. Commentaries on Sūtras by Indian Authors (Vols. 24-26) 釋經論

This section includes some of the most important texts in Buddhism. Among the great Indian authors of commentary, the two most influential were Nāgārjuna (Lung-shu 龍樹, c. 200), the founder of the Mādhyamika school, and Vasubandhu (Shih-ch'in 世親, 5th century), a leader of the Sarvāstivādin school who became a late follower of Mahāyāna teachings, and who articulated, among other ideas, the doctrine of the ten stages (*bhūmi*) of enlightenment. Core texts of these two thinkers are preserved in this section of the Taishō.

(Vol. 25)

#1509 *Mahāprājñāpāramitopadeśa* (*Ta-chih tu-lun* 大智度論)

– by Nāgārjuna; tr. Kumārajīva

This 100 *chüan* commentary on the “Great Perfection of Wisdom Sūtra” covers pp. 57-756.

(Vol. 26)

#1522 *Daśabhūmikasūtra-śāstra* (*Shih-ti ching lun* 十地經論)

– by Vasubandhu, tr. Bodhiruci 菩提流支 (tr. 508) (N.B. This Bodhiruci is to be distinguished from the later Bodhiruci 菩提流志 noted in connection with #310 above.)

XIII. Abhidharma Section (Vols. 26-29) 毘曇

Abhidharma (“discussions about the Dharma”) is the name given to treatises of the schismatic schools of India – that is, the pre-Mahāyāna schools that split from the Theravādin tradition. These are the earliest “free” treatises, or *śāstra* literature, in which leaders of the various schools could elaborate their concepts of Buddhist thinking without the constraints imposed by the

format of scripture. Among these treatises, two important works of the Sarvāstivādin school stand out, one by Vasubhandu:

(Vol. 27)

- #1545** *Abhidharma-mahāvibhāṣā-śāstra* (*A-pi-ta-mo ta-pi-p'o-sha lun* 阿毘達磨大毘婆沙論)
– tr. Hsuan-tsang

This enormous treatise occupies an entire Taishō volume. Its 200 *chüan* represent the systematic dogma of the Sarvāstivādin school.

(Vol. 29)

- #1558** *Abhidharmakośa-bhāṣya* (*A-pi-ta-mo chü-she lun* 阿毘達磨俱舍論)
– by Vasubhandu; tr. Hsuan-tsang

A widely read synopsis of Sarvastivadin thought and a basic introduction to Buddhist thought.

XIV. *Mādhyamika* Section (Vol. 30) 中觀

This is Nāgārjuna's school, and includes *śāstra* of central importance to Buddhist history and to world philosophy. The most important of these is:

- #1564** *Mādhyamaka-śāstra* (*Chung-lun* 中論)
– by Nāgārjuna and Pingala 青目; tr. Kumārajīva

This treatise is a commentary by an Indian disciple (Pingala) on verses by Nāgārjuna, known as the *Mādhyamaka-kārikā* (*Chung-sung* 中頌).

XV. *Yogācāra* Section (Vols. 30-31) 瑜伽

These are the texts of one of the most influential of Chinese schools, the Yogācāra School, also known as the Fa-hsiang 法相 School and as the Wei-shih 唯識, or Consciousness-Only School.

(Vol. 30)

- #1579** *Yogācārabhūmi-śāstra* (*Yü-ch'ieh-shih ti-lun* 瑜伽師地論)
– attrib. Maitreya 彌勒; tr. Hsuan-tsang

The pilgrim and prolific translator Hsuan-tsang was one of the founders of the Fa-hsiang School. Maitreya, a future Buddha currently biding his time in a different world, known as Tushita Heaven, is the author of several of its works. The true founders of the Indian school were Vasubhandu and his older brother Asanga, who convinced Vasubhandu to leave the ranks of the Hinayānist Sarvāśivāda School.

(Vol. 31)

#1585 *Vijñaptimātratāsiddhi-śāstra* (*Ch'eng wei-shih lun* 成唯識論)

– by Dharmapāla; tr. Hsuan-tsang

This is a famous commentary on a treatise by Vasubhandu (preserved as **#1586**, tr. by Hsuan-tsang). Translations exist in several languages, including English.

XVI. Collected Treatises (Vol. 32) 論集

This is the final section of treatises by Indian authors. It is a miscellany of 65 texts, among which the most important is the treatise known as the “Awakening of Faith,” which appears in two translations:

#1666 *Mahāyānaśraddhotpāda-śāstra* (*Ta-sheng ch'i-hsin lun* 大乘起信論)

– tr. Paramārtha 真諦 (500-569)

The following number **#1667** is a translation by Śikṣānanda.

XVII. Chinese Commentaries on Sūtras (Vols. 33-39) 經疏

Many of the commentaries included in these volumes represent core documents for the various Chinese schools, although these are generally more clearly explicated in other genres of writing. Among the interesting works in this section is the first, brief item:

(Vol. 33)

#1693 *Jen pen yü sheng ching-lun* 人本欲生經論

– by Tao-an

A commentary on a text translated by An Shih-kao 安世高 (in Lo-yang, 147-70), a Parthian prince who ceded his throne to an uncle to enter the monastic order.

This is one of the earliest products of Chinese study of Buddhist scripture.

XVIII. Chinese Commentaries on Vinayas (Vol. 40) 律疏

This section of only 11 works includes three commentaries to the *Ssu-fen lü*, by Tao-hsuan 道宣 (596-667), the founder of the Vinaya School in China, and the foremost Buddhist historian of the T'ang period.

XIX. Chinese Commentaries on śāstras (Vol. 40-44) 論疏

Vol. 41 (3 texts) is devoted to commentaries by leaders of the minor Kōśa School, a Hinayānist school that ultimately blended into Hua-yen Buddhism. The most famous adherent was Hsuan-tsang (the pilgrim model for “Tripitaka” in *Hsi-yu chi* 西遊記). Vol. 42 (5 texts) includes three works by Chi-tsang 吉藏 (549-623), a leader of the Three Treatise School, a Mādhyamikan school. The last text and those of Vol. 43 are Yogācārin. Most of the works in Vol. 44 comment on the “Awakening of the Faith.”

XX. Chinese Sectarian Writings (Vol. 45-48) 諸宗

This section is particularly rich in texts valuable to the study of the history of Buddhism in China. It includes writings that are not cast in commentarial format and which represent the original ideas of Chinese Buddhist masters. A representative selection is listed here.

(Vol. 45)

#1856 *Chiu-mo-lo-shih fa-shih ta-yi* 鳩摩羅什法師大義

– Hui-yuan (334-416) 慧遠

Hui-yuan is sometimes considered the founder of Pure Land Buddhism; he was the most famous Chinese Buddhist of his day, and the monastery complex he led on Mt. Lu became a symbol of Buddhist retreat for centuries. Ten years older than the missionary-translator Kumārajīva, Hui-yuan recognized the brilliant son of a Kuchean princess as the greatest authority on Buddhist doctrine in China. He sent Kumārajīva a set of questions and received back detailed replies. This text is the record of their correspondence, and reveals, among other things, how rudimentary the Chinese understanding of Buddhism remained even at the turn of the fifth century.

#1858 *Chao-lun* 肇論

– Seng-chao (384-414) 僧肇

Seng-chao was a Buddhist prodigy comparable to Wang Pi among Taoist philosophical writers. He was a disciple of Kumārajīva, and before his early death wrote some of the most profound Chinese Mādhyamikan texts.

(Vol. 46)

#1911 *Mo-ho chih-kuan* 摩訶止觀

– Chih-yi (538-97) 智顗

Chih-yi was the founder of T'ien-t'ai Buddhism, and he developed his own form of meditation, which he called *chih-kuan*.

(Vol. 47)

#1957 *Lueh-lun an-le ching-t'u yi* 略論安樂淨土義

– T'an-luan (c. 476-541) 曇鸞

T'an-luan is truly the first representative of the Pure Land School (despite some superficial links to Hui-yuan a century and a half earlier), and this short text leads the Pure Land section of the Tripitaka.

(Vol. 48)

#2008 *Liu-tsu ta-shih fa-pao t'an-ching* 六祖大師法寶壇經

– Hui-neng (638-713) 慧能

Though called a *ching* (*sūtra*), the “Platform Sutra” is not so classified, as scripture must be the word of the Buddha. Hui-neng, the Sixth Patriarch” of Ch’an Buddhism, was the pivotal figure in the school’s rise, and this dramatic account of his sudden rise to the patriarchy and his teachings may be the most popular Buddhist text in the West. This item is one of two recensions; the other, **#2007**, goes by a 32-character title, so this one is listed here.

Beyond the Baskets – Appended Texts (Sections XXI-XIV)

XXI. Histories and Hagiographies (Vols. 49-52) 史傳

The texts of this section, close to 100, provide much of the information about the history of the Buddhist community that the Confucian-oriented standard histories ignore.

(Vol. 50)

#2052 *Ta-T'ang ku san-tsang Hsuan-tsang fa-shih hsing-chuang* 大唐故三藏玄奘法師行狀

– Ming-hsiang 冥詳

An account of Hsuan-tsang’s travels to Central Asia and India (629-45) and career. Hsuan-tsang’s own record of the “Western Regions” appears in **#2087**.

#2059 *Kao-seng chuan* 高僧傳

– Hui-chiao 慧皎 (c. 497-554)

This is the first in a series of hagiographies of eminent monks. A continuation by the T’ang vinaya-master Tao-hsuan appears as **#2060**; a Sung period extension appears as **#2061**, and a late Ming extension is **#2062**.

(Vol. 51)

#2076 *Ching-te ch'uan-teng lu* 景德傳燈錄

– Tao-yuan 道原 (compiled 1004)

Perhaps the single most famous collection of accounts of Ch’an masters.

(Vol. 52)

#2102 *Hung-ming chi* 弘明集

– Seng-yu 僧祐 (c. 445-518)

A compendium of Buddhist accounts, compiled by the first major Buddhist bibliographer. A sequel by Tao-hsuan is **#2103**.

XXII. Technical Works (Vols. 53-54) 護教

Encyclopaedias and glossary books are the most important works in this section (entitled in Chinese *Hu-chiao*: defending the faith). Examples include:

(Vol. 53)

#2122 *Fa-yuan chu-lin* 法苑珠林

– Tao-shih 道世 (d. 683)

An encyclopaedic work occupying over 750 pages of the Taishō. It includes information on Taoist history as well.

(Vol. 54)

#2128 *Yi-ch'ieh ching yin-yi* 一切經音義

– Hui-lin 慧琳 (737-820)

A huge work, key to the later compilation of Buddhist dictionaries.

#2130 *Fan Fan-yü* 翻梵語

– Anonymous T'ang work

A text on Sanskrit-Chinese translation.

XXIII. Heterodox Schools (Vol. 54) 外教

The Taihō editors have preserved the traditional Tripiṭaka's inclusion of important non-Buddhist texts – all 8 of them! Hindu, Manichean, and Nestorian Christian examples are included, but the most famous text in this section is:

#2139 *Lao Tzu hua-hu ching* 老子化胡經

An apocryphal account of Lao Tzu journeying westward to convert the “barbarians” to Taoist truth, presented in a suitable guise – Buddhism – Lao Tzu himself being revealed to have been the historical Buddha.

XXIV. Bibliographic Catalogues (Vol. 55) 目錄事彙

Much of our information on the creation of the Tripiṭaka comes from the catalogues assembled in this section, of which there are 40 items, many focusing on the textual legacy of individual schools. The oldest of the catalogues is the first listed:

#2145 *Ch'u San-tsang chi chi* 出三藏記集

– Seng-yu 僧祐

This catalogue was completed in 515 and is extensive, spanning 114 Taishō pages.

Volume 85: Lost Texts; Apocrypha 古逸 疑似

This volume, which appears *after* 29 volumes of Japanese commentaries, includes principally manuscripts recovered from Tun-huang. The *Ku-yi* section (numbers 2732-2864) is subdivided into commentaries on *sūtras* (#2732-86), *vinaya* (#2787-2798), and *śāstras* (#2799-2816), followed by historical, ritual, and other texts (#2817-2864). The *Yi-ssu* section (that is, *sūtras* clearly written by Chinese hands) constitute #2865-2920.

C. Catalogues and Index Volumes to the Taishō Tripitaka

1. *Taishō shinshū daizōkyō sakuin* 大正新修大藏經索引
(Tokyo: 1975-78; 45 vols.) [O.R. BQ 1210 .T352 Index]

This multi-volume index analyzes the vocabulary in the various sections of the Taishō Tripitaka. Each volume represents a separate index to a specific body of texts (the sections are indicated on the spines).

This is not an easy index to use, but it is a very powerful tool. Upon opening each volume, you will encounter, first, a list of the Taishō texts analyzed in that volume, then a list of abbreviations, an introductory overview, a list of reference works, and the *fan-li* pages.

The indexes are designed to list all significant terms and names, and to indicate what sort of term or name each is. There are, in all, 50 different type categories (listed after the *fan-li* section), many with subcategories, and each time a word is looked up in the index, its category is indicated by keyword and, if applicable, subdivision letter (you will frequently need to consult the category list to interpret these).

The index itself is organized according to the *kana* syllabary, with three finding indexes at the back of each volume: a word-category index, a stroke index, and a four-corner index. Characters with identical *kana* readings are listed in order of number of strokes, and those with identical numbers of strokes are listed according to radical order (the same system is used for second characters).

The references for indexed items are to the Taishō volume (a circled number), text number, *chüan* within the text (if there are divisions), page number, and page row (there are three to a page). Hence, an entry such as:

50 2059-11,399a*

would appear as an entry for the monk Hui-lan, whose biography appears in the upper echelon of page 399 in the eleventh *chüan* of the *Kao seng chuan*, text #2059, appearing in volume 50 of the Taishō. The asterisk indicates that the name appears multiple times in that location.

The index uses many additional notational forms to convey further information. For example, a small superscript circle indicates that the indexed term is defined or described in the particular portion of text referenced. Underlined characters are emendations from the variorum

notes; dotted underlines are other emendations. Characters with variant readings for a single meaning are listed under each reading, but the indexed items are gathered under one and a cross reference arrow → appears elsewhere. Where pronunciation variants indicate fully distinct words, these are simply indexed separately.

2. *Shōwa hōbō sōmokuoku* 昭和法寶總目錄

(Tokyo: 1934; rpt. 1979; 3 vols.) [O.R. BQ 1210 .T352 Suppl. 2]

This set includes a multitude of research aids on the Taishō and other editions of the Tripitika. The first six of these, all in volume one, are particularly important:

- a. A table of contents to the complete 85 volume Taishō edition. [pp. 1-148]
- b. A summary table of volume contents. [pp. 149-152]
- c. An analytic table of contents. [pp. 153-656]

This table lists the titles in the collection, and includes the following types of information for each, as appropriate: 1. Transcription of title in Japanese, Chinese, Sanskrit, and Pali; 2. Date of Chinese translation and information on translator; 3. The entry numbers of the text for various modern edition of the Tripitika; 4. Text edition used for the Taishō and a list of other editions; 5. Table of contents of text (for texts with chapter or *chüan* divisions); 6. Titles of alternate translations of the identical text (and of related texts, noted by “cf.”); 7. Other notes.

- d. A *kana* index of translator names. [pp. 657-691]
- e. A *kana* index of Indian authors of treatises in the Tripitika. [pp. 691-697]
- f. A *kana* index of titles. [pp. 699-758]

Following these, the remainder of volume 1 and all of volume 2 are constituted of traditional bibliographies that reveal the state of Buddhist textual holdings through the various periods of Chinese history. Volume 3 includes a general table of contents for the supplementary volumes (56-85), a detailed table of contents for these volumes (pp. 87-544), an index of titles by *kana*, followed by contents lists for previous printed editions of the Chinese Tripitika and catalogues of the holdings of individual monasteries.

3. *Taishō shinshū daizōkyō mokuroku* 大正新修大藏經目錄

(Tokyo: 1969) [O.R. BQ 1210 .T352 T3 1976]

A small one-volume index. It includes a complete table of contents for all 85 volumes of the Taishō edition and the three volumes of the *Shōwa hōbō sōmokuoku*. This is followed by a *kana* title index. A stroke order index to the *kana* index is appended.

4. *Fo-tsang tzu-mu yin-te* 佛藏子目引得
(Harvard-Yenching Index Series #11; 3 vols.)

This is an index to four editions of the Chinese Tripiṭaka, including the Taishō edition. The other three are the Manji 卍字 edition, the Kōkyō 弘教 edition, and the *Zoku zōkyō* 續藏經, all discussed in section A, above. The index is tripartite. It includes an index of author and translator names, an index of Sanskrit names and titles, and a Chinese title index (the largest of the three. Taishō references use the format: **vol.**/page, No. of item. The principles of compilation of this index are somewhat more complex than is the case for most Harvard-Yenching indexes, and a survey of the lengthy *fan-li* section can be helpful.

5. *Hōbō girin: Taishō issakyō sakuin* [法寶義林大正一切經索引]
Takakusu Junjirō, ed. (Tokyo: 1929 and after) 8 vols. [O.R. BQ 130 .H63]

The *Hōbō girin* was a vast project for a Franco-Japanese encyclopaedia of Buddhism. Volumes were issued in series, and the project was never completed. However, an appendix volume was published that includes a full table of contents to the Taishō Tripiṭaka, along with an index to the table and a section of biographical information on all authors and translators listed. It was, at one time, the best resource for finding one's way around the Taishō edition, and its convenient section of biographical notices (which indicates for each author or translator the Taishō numbers of all works connected with his name) remains a valuable tool. The volume is in French, with Japanese the principal language of transcription, with French transcription of Chinese and Sanskrit transcription provided.

V. Online Resources

Buddhist studies online sites tend to be maintained by sectarian-based study societies that have devote considerable labor to the construction and maintenance of the sites, which are generally rich and very deep, with links to both religious and scholarly materials, updates on publication and organizational activities, and arrays of resources that have varied degrees of relevance to scholarship. Here, I am noting only loci of online texts from the Tripiṭaka. See also online dictionaries listed in Section III, above.

Full Text *Taishō Daizōkyō* 大正大藏經

1. a. CBETA (Chinese Buddhist Electronic Text Association; Chung-hua tien-tzu Fo-tien hsieh-hui 中華電子佛典協會)
http://www.cbeta.org/index.htm
- b. The Digital Database of Buddhist Tripiṭaka Catalogues (Fo-chiao tsang-ching mu-lu shu-wei tzu-liao-k'u 佛教藏經目錄數位資料庫)
http://jinglu.cbeta.org/

The CBETA database is far more extensive than any other I have found. It provides search access to a wide range of Tripiṭaka editions.

Site 1.a will take you to a general page of association links that includes on it a search engine with access to either the Taishō or the Wan hsu-tsang 卍續藏 edition.



The search engine is in the indicated area of the home page. It is designed to take you to *texts*, not character strings. The top two drop-down slots list, respective, blocks of volumes of the two editions (e.g., Taishō, v. 1-32, 33-48, 49-55 & 85), while the one beneath allows you to select ranges of texts within those volumes, ordered by number. Clicking on the range leads to a detailed contents list by text, and from that you can select the specific text you want. The lower drop down section allows you to choose

online reading or download options.

Ultimately, what you reach is the same text base as that available through the Greatbook site, below (CBETA is the source site). The appearance is less accessible for browsing; however, for characters absent from Unicode fonts, the CBETA site provides a “rebus” of the form, rather than a blank (for example, [傲 – 人] would denote the graph on the left “minus” radical 9).

Site 1.b allows you to search by character strings an astonishing array of Tripiṭaka editions, including the following:

房山石經	開寶藏	崇寧藏	毘盧藏
圓覺藏	趙城金藏	資福藏	磧砂藏
宋藏遺珍	高麗藏	普寧藏	至元錄
洪武南	永樂南	永樂北	嘉興藏
嘉興(新)	乾隆藏	縮刻藏	已正藏
大正藏	佛教藏	中華藏	新纂已續

These are accessed through the “Han-wen” 漢文 link on the bank just below the site title:



The drop-down list there will permit access to character-string search access to the editions indicated through the *hsien-tsang-lu chien-suo* 現藏錄檢索 function. In this way, for example, the entire Taishō corpus can be searched for a single term, or one can designate a range of texts.

2. Sheng-yü Fo-chiao 聖域佛教

<http://a.heshang.net/>

The Taishō corpus is directly available for browsing from the home page of this site, which lists the section of the Tripiṭaka (though not in their Taishō order). The text is fully punctuated, but not formatted to parallel the Taishō edition. It is, however, particularly easy to copy as text. A brief scan suggests that it is more quipped than other sites in terms of providing rare characters in their natural form.

The home page search engine allows search by character strings, but the links are to files, rather than specific text locations. Terms can also be searched in the *Pai-tu pai-k'o* 百度百科 online encyclopedia.

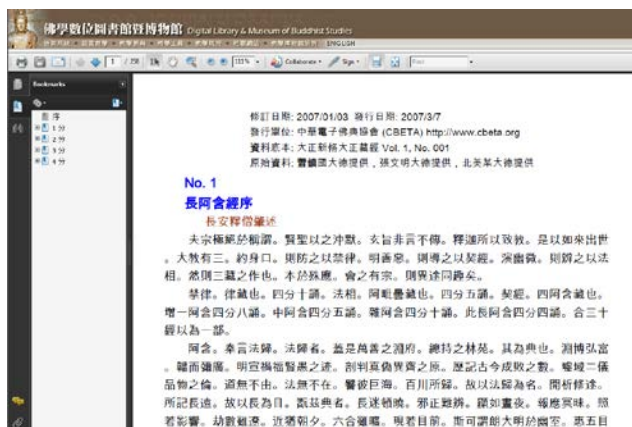


3. Digital Library and Museum of Buddhist Studies (Fo-hsueh shu-wei t'u-shu-kuan chi po-wu-kuan 佛學數位圖書館暨博物館)

<http://buddhism.lib.ntu.edu.tw/BDLM/sutra/sutra.jsp>



This is the URL for the Taishō edition access page of a much larger site maintained by National Taiwan University. The texts available here are based on the CBETA edition, but are presented in bookmarked .pdf format, clear and very user-friendly. Rare characters seem to have been supplied.



There is also a button to access the site in an English-language format.

4. Greatbook

<http://greatbook.josephchen.org/>



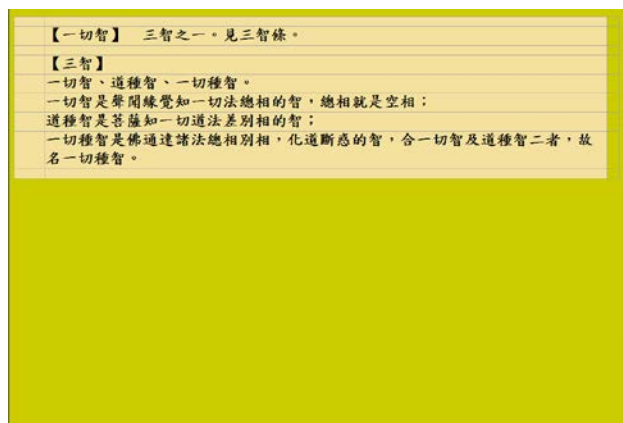
The Greatbook home page (left) includes a list of the sections of the Taishō Tripiṭaka in the left hand register. Included text covers volumes 1-55 and 85 – that is, everything other than Japanese commentary works.

Click on a section (e.g., the first section: Āgama texts), and a list of all included items appears at right (see below). Click on one and you will be linked to a reproduction of the Taishō text (below, right).



長阿含經序	1	701a001_0001a01
長安釋僧肇述	2	701a001_0001a02
大宗極絕於稱謂。賢聖以之沖默。玄旨非言	3	701a001_0001a03
不傳。釋迦所以致教。是以如來出世。大教	4	701a001_0001a04
有三。約身口。則防之以禁律。明善惡。則導之	5	701a001_0001a05
以契經。演幽微。則辨之以法相。然則三藏	6	701a001_0001a06
之作也。本於殊處。會之有宗。則異途同趣矣。	7	701a001_0001a07
禁律。律藏也。四分十誦。法相。阿毗曇藏也。四	8	701a001_0001a08
分五誦。契經。四阿含藏也。增一阿含四分八	9	701a001_0001a09
誦。中阿含四分五誦。雜阿含四分十誦。此長	10	701a001_0001a10
阿含四分四誦。合三十經以爲一部。阿含。秦	11	701a001_0001a11
言法歸。法歸者。蓋是萬善之淵府。總持之林	12	701a001_0001a12
苑。其爲典也。淵博弘富。韜而彌廣。明宣禍	13	701a001_0001a13
福賢惡之跡。剴判真偽異齊之原。歷記古	14	701a001_0001a14
今成敗之數。墟域二儀品物之倫。道無不由。	15	701a001_0001a15
法無不在。譬彼巨海。百川所歸。故以法歸爲	16	701a001_0001a16
名。開新修途。所記長遠。故以長爲目。觀	17	701a001_0001a17
	18	701a001_0001a18
	19	701a001_0001a19

The text is a line-by-line reproduction of the Taishō edition, but without notes or *kakikudashibun* marks. To the right are line numbers, and at the far right, the full citation formula for each line. There are occasions where no Unicode equivalent for a character exists, and in such cases, a blank box will appear, but such instances are rare.



A particularly congenial feature of the “Greatbook” versions of the texts is that each section is followed by a hypertext glossary of terms used, and these are linked to dictionary entries explaining their meaning and including related term entries (see above).

There is a great deal more to be found on the Greatbook site, including other presentations of the Taishō texts.